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of Christ by the perversion of his doctrine, by the neglect and misunderstanding of his example, we must say that his mission has failed. And yet there is no man living, there will never live a man, who can escape the influence that went forth from Judea. The thoughts of wise men are never received in completeness. Their endeavor never meets a general sympathy, and yet it is a power which goes out secretly and silently to pervade the activity of ages.

Shakespeare, and Goethe, and Swedenborg, are abroad in the air. They color the sun's ray. We take in their desires, their perceptions, when we eat bread and drink water. Although Mr. Lewes apologizes for lack of ideality, which he considers incompatible with fidelity to nature, although the painter looks in vain for a revolution in the pictorial Art, Goethe will still have taught these and many another man to look around at home for the wonderful, the beautiful, and the good. He encourages us to "institute exploring expeditions into our gardens and yards." We shall more and more give heed to his maxim, and "think of living" when we begin, under his guidance, to perceive that the springs we have sought so far away, are hidden under the sordid details of our day. The wise will learn again from Goethe what Herbert taught, that he "who sweeps a room," delighting in the laws and ends of life, "makes that and the action fine."

The German poet illustrates for us two of the great principles of Art, in his gravitation from thought to life, the delight with which he clothes his wisdom in pictures and parables, and again in his enjoyment of the fresh forms which Nature produces by the activity of most ancient forces. He shows in Germany what the wise men saw in Egypt and Syria so long ago, and what the last man will see under new disguises. The condition of articulate speech is reverence for that spirit which came at the call of Faust, and sang—

"In tides of life,
In storm of action
I am tossed up and down;
I drift hither and thither,
Birth and grave,
An eternal sea,
A changeful web,
A glowing life.
Thus work I at the whizzing loom of Time,
And weave the living garment of the Deity."

BROWNLEE BROWN.

That which is most important just now to do, is to moderate the desire for excessive ornamentation, or the imitation of it, in every article of furniture or decoration. Paintings and sculpture forming the most beautiful decoration for the walls of a room, nothing should be introduced which can detract from them; and so long as ordinary costume in a room has neither color nor lustre, it seems even doubtful whether great richness can be displayed on the walls without some want of harmony arising from that particular.

THE FAMILY, AS AN EDUCATIONAL INSTRUMENT.*

THE French Academy of Moral and Political Science, in 1856, proposed a prize of 3,500 francs for the best essay on the following subject: "*Le rôle de la famille dans l'éducation.*" Out of the thirty-two essays handed in, that before us, by M. Barrau, was considered the most successful, and bore away the first prize. It is greatly to the credit of France that one of her academies should have proposed a subject of this kind, and equally creditable to her that one of her own children should have treated it with such marked ability. We in vain look for any work of equal merit amongst ourselves or the English. We are but too apt to imitate the English, and allow blind routine to usurp the province of the mind's activities and the heart's warm impulses. England, by drawing almost exclusively on her material forces, has acquired a factitious prominence in the eyes of the world, which makes her example very potent; her money, her commerce, her industry, her navy and her army would seem, in the eyes of many, to be the sum total of all civilizing agencies. But these dazzling powers undergo all the changes and modifications incidental to the materially changing conditions of humanity: they are things of time and space, and often baffle human wisdom in trying to fathom the laws of their variations: they have already a history so tangled with geographical and other tergiversations, as to be mystical to the deepest intellect. The diseases of England are regarded and treated as if purely material, and hence her recourse to legislative and political measures, but too generally delusive. Into her spiritual state, as seen through her family and social condition, she seldom looks, unless through the spectacles of her church and clergy, well known not to be very infallible reflectors. France, on the contrary, has always, and instinctively felt her temporal and material perturbations to be due to the irregularities and immaturity of her moral powers, and hence her recourse to the moral regeneration of the Family, and through the Family to her social regeneration. This mode of procedure shows her true scientific superiority to England, and will in time become apparent to the most superficial thinker. The moral growth of a nation of thirty-six millions of people is necessarily too slow to demonstrate as yet, in a rough numerical way, the superiority of France in this particular. Still, it might be shown that the work before us could only have proceeded from a social system superior not only to our own but to that of England.

The work of M. Barrau is divided into four parts. The first treats of the Rights of the Family, of Society and of the People; the second of the relations of Education to Polity, to Civilization, and to Social Economy, then of the Education of the Daughter, and of Physical, Intellectual, and Moral Cultivation; the third treats of Public and Private Education, on the influence of Religion on Education, of that of Government on Education, of that

* *Le Rôle de la Famille dans l'Éducation*, par M. Barrau. Paris. 1857.

of Laws and Manners on Education, of Systems and Methods of Teaching, of Studies, and of Habits and Dispositions.

If we look upon Education as the natural drawing out of our physical, mental, and moral capabilities, and their adaptation to worthy ends by being normally disciplined, there can be no doubt as to the Family being the only true power in this respect. But how is the Family to be constituted so as to qualify it for this high mission? This is the most thorny question, omitted by the Academy of Moral and Political Science, and never once alluded to by M. Barrau. To the latter we attach no blame, but to the former we do, as being indicative of the short-comings of academies generally, and of their inability to take into account the real wants of society.

Any inquiry into family phenomena is rather through the highly-colored figures of speech, than through the truthful figures of arithmetic yet; it is well known that the Family, like everything else, can be judged rightly only through the facts of its own creation. Thus disparities of ages among the married are known by certain effects proceeding from married life, and when these disparities are great the consequences are fatal; thus precocious marriages often lead to sterility, and where this is not the case, abridge the chances of life; thus the excessive mortality of children is increased by infant baptism, often attended by fright and exposure in a cold church; thus inherited or acquired diseases on the part of the parents are painfully and cruelly transmitted to the children; thus bodily unions in married life are no index to moral or spiritual unions; and thus we see material necessities binding the married together rather than their affections. We may well say with a recent writer, that "To know human nature is to know the general laws of human action, to ascertain the general course of man's physical and moral faculties. Previously to all observation, it might seem that human actions would, if registered, present as vast a variety as the caprices of the will, and that to discover anything like a law in their production would be more absurd than to investigate the rules of the wind, or the regulations of the whirlwind; yet, when we pass from individuals to masses, we find, even in those actions which seem most fortuitous, a regularity of production, an order of succession, that can only arise from fixity of cause. Thus, were a man always to examine only individual drops of water, he would never conceive the beautiful phenomenon of the rainbow; it is only when the drops are aggregated in masses, and placed in a position favorable for observation, that he can contemplate that glorious arch spanning the horizon, and seeming to connect earth with heaven."

It is for the benefit of man that we would lay aside all fantastic idealism—base everything on the sound observation of facts, and tell the value of dead matter by its conformity with spiritual life. If the collection and coordination of facts relative to Agriculture, Art, Commerce, Medicine, etc., contribute to a man's well-being, why should not

the like procedure be carried out relatively to the facts affecting his condition as a member of Family and "social life."

The family, as it is at present constituted by the Christian marriage, serves as an excellent standard by which to judge of the past moral progress of the human race. In the first stage of marriage, mankind is all but on a level with the brutes; marriage can scarcely be called even a physical bond. Husbands buy and sell their wives—all strangers to degrade them in their own houses, or in what were called religious temples: adultery was overlooked, and prostitution turned into a hospitable rite. We thus see how the worship of the gods was effected through the pollution of the daughters of Moab. In the second stage of marriage we see unlimited licentiousness before, and a corresponding amount of severity after it. In the third stage we have Solomon with seven hundred wives, and three hundred concubines; Priam, with one wife and fifty concubines. This is the polygamic stage, when unbridled passion asserts its supremacy through the brute force of money. The violence of passion was then in direct proportion to the pecuniary power of gratifying it, so that virtue has crept much more frequently into the world through poverty than riches. In the fourth stage of marriage we see the woman elevated to a becoming equality with man—she is no longer his slave, but his companion; no longer the victim of his vices, but the ancillary of his growing morals. We see the Hebrew law pronouncing the penalty of death upon the vices of the husband as well as upon those of the wife—the law of Solon is equally severe. Children born out of wedlock were not considered citizens, and the woman who married three times was regarded as infamous. Plato condemned second marriages in all cases where there were children by the first. The Romans held the widow who married again in little or no esteem, and excluded her from the festival consecrated to the good fortune of women. The woman who remained faithful to the memory of her husband was highly honored, and had the honorable appellation of *uninupta uiviri*. Promiscuous intercourse disappears with barbarism; as moral light appears, love assumes its ascendancy over animality, and the sexes unite together with a purer instinct and a higher purpose.

The efficiency of the family as an instrument of education depends altogether upon the physical, mental, and moral construction of those who form it, and upon the power of these cardinal points of their natures to grow together harmoniously, and to act together in their functional relationships. It is a rare thing to see either the husband or the wife so organized as to be up to the requirements of married life. Both are but too likely to be what their antecedents make them—so inexorable is the law of life's continuity—and as these are seldom or never favorable, we in vain look around us for a single couple who individually, or in their conjugal combination, are such as would render them efficacious in the performance of

their educational duties. The imperfections of the children of to-day will be those very likely of their offspring in the next generation ; their physical, mental, and moral deficiencies, with certain modifications, will reappear or be reborn with those that proceed from them. Is there a young man or a young woman at this moment leading such a life, physically, morally, and intellectually, as would serve as a becoming preliminary to the grave, important, and sacred obligations of the Christian married life ? Is there any such thing thought of as a juvenile preparation for the sober duties peculiar to maturer years ? Are we not all dragged down, degraded, and demoralized by the heavy pressure of material pleasures, material cares, and material obligations ? In young women there is a perceptible decline of their physical and mental forces—in young men a deterioration of their moral powers, which is gradually acting destructively upon their bodies and minds. In both cases, and without reference to sexes, there is a misapplication, and an abuse of their energies, which are silently sapping their foundation, and rendering their purposes nugatory. What is the modern and fashionable cry of *nervousness* on the part of the young, but an organic want of sufficient vitality in the cardinal centres of the human constitution ? What is over rigidity of the fibres, and over irritability of the muscles, but an imperfect or diseased state of the system ? And can fathers and mothers, sisters and brothers discharge their dignified duties to each other, to those under and around them, if not blessed with a plenitude of health and natural organic growth, if not sweetly flushed with that beautiful ripeness which comes from a past and present conformity to the great laws that rule and determine the nature of our existence ? Can there be happy homes, happy children, happy fellowship, happy social and family life of any kind, where the organizations of people are not naturally complete, and such as the social economy of life requires them to be ? It is folly to talk of angels of seventeen, as we see them twisting around in fashionable dances, loaded down with costly silks, laces, and jewelry, if, subsequently, they are going to be metamorphosed into scolding, irritable wives, and useless and inefficient mothers—if we are going to see the winning blush and freshness of mere girlhood replaced by the huckstering sharpness, the colorless wrinkles, and the stubborn, discontented scowl of riper years, and an untimely old age. It is this sad dismemberment of constitutional health, beauty, charms, and amenity of Nature, that begets deserted itinerant wives in one place, and wandering and depraved husbands in another ; it is this that shelves many a fine bachelor, and crumples up many a charming girl into oldmaidenhood. What is the use of people invoking the sanctification of marriage, if it be but to whitewash discordant elements, but to mock the sacred purposes for which marriage has been ordained ? Can there be unity and harmony amongst children where they do not exist amongst their parents ?—can society be otherwise than cursed so long as marriages usher in a brood of evils from their vitiated constitutions ?

We would, therefore, remind the author of this book that the academical question so cleverly responded to by him, is not the one we would like to see fairly put and satisfactorily answered. We all believe instinctively and spontaneously in the importance of the Family as an instrument of education ; in fact, it is the only true and effective organ for this purpose, and cannot be replaced by any other : all other instrumentalities are rather suited to *instruction*, properly so called, than to *education*. But the question is, how is the Family to be constituted so as to render it legitimately effective in the complete and normal education of our physical, intellectual, and moral faculties ? When our author furnishes an essay in answer to this question, we shall be happy to meet him again.

LINES.

TOSSED on a stormy sea
And far from home,
Companionless, forlorn,
Sad thoughts will come.
Clouds in the sky above,
Clouds in the heart,
A future full of dread,
No guiding chart.
Misfortune everywhere,
Sorrow and grief,
Care earthwards pressing—
Without relief.
Day after day,
Night after night,
Through all the livelong hours
A stormy fight
Of feeling over judgment—
Hope against hope
How to sustain the strife, or with
The struggle cope.
There is a way,—an only one.
God, over all
Directs and guides. He lets
No sparrow fall—
And He will never let
Thy hope be lost,
Poor stricken one
So tempest tost.
Ohloe, art not afraid ?
A gentle tone
Questioned a Southern slave—
A slave and lone.
“ Fear’st thou not, ’midst this storm ? ”
“ Ah, no,” she said,
“ Leave everything to God.
Me no afraid.”
Now will I henceforth. Storm
Or calm may come,
I’ll leave it all to God,
He’ll guide me home.

Nov., 1857.